3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
IROQUOIS NM9
Shawnee NN17

D 888 1778

regard them but little. They do not seem to be ashamed of their vices. For this reason, Indians themselves declare that their condition grows worse from year to year. As there is neither law nor legal penalty among them, they have nothing to fear, except that an injured one may avenge himself in the manner in which he has been injured. If one has seduced the wife of another, the offended party will seek to seduce the wife of the offender. He will keep his purpose a secret and not rest until he has obtained satisfaction, when he makes known to others what he has done, so that the original offender may hear of it.

D [684]

D 881 [841] 145

When, in a young female, the first menstrual discharge occurs, generally between the twelfth and sixteenth year, the Delawares generally separate such daughters from all companionship, the Monsies [Monseys] being more strict and having more ceremonies in the observance of the custom than the Miamis. They build for such a girl, separate hut, apart from the rest, where her mother or some old female acquaintance cares for her and guards her so that none may see her. Wherefore, she is also kept within the hut the whole of the menstrual period, with the blanket over her head. She is given little to eat, but regularly dosed with emetics. She is not allowed to do any work during the whole time, which generally lasts twelve days. At the end of the time, they bring her into her home, looking black, grimy and dishevelled, because she has been lying about in dust and ashes the whole time. Washed and dressed in new garments, she is allowed to be in the home, but required to wear a cap with a long shield, so that she can neither see any one readily, nor be seen. Such a covering she must wear for two months, at the end of which time she is informed that she may marry.

D [582] 292

I S 881 262

The Shavanose [Shawanese] and Mingoes, however, who observe much the same custom, follow a different course in this matter. The young woman in question is allowed to remain in the house. She prepares food for those in the house, of the corn and fruits she has raised. Of such food she does not, however, herself partake, but goes to her hut, apart from the others, and there prepares and eats her food.

D 841

Every month, during her menstrual period, a Delaware woman lives by herself in a separate hut, which is usually very

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841 poorly built, and remains there two or three days, food being taken to her. When the time is over they bathe and wash their clothes and are allowed to return to their husbands. During the
D menstrual period, they are not permitted to do any cooking or
784 domestic work. None will eat what a woman in this condition
262 prepares, for food prepared under such circumstances is said to
841 be unwholesome and to cause pain in the abdomen. The women do not go into company, but keep to their huts until their time is over. Hence, it occasionally happens that a woman engaged in baking will leave everything and go to her hut. This custom
I [841] does not obtain among the Mingoes; their women continue their usual work and remain in the house.

In the wooing of a bride, custom demands that if an Indian would proceed honorably and at the same time have assurance
D 584 that his wife when married will remain with him, he first sends a present of blankets, strouds, linen and whatever else the Indians commonly use for clothing and perhaps a few belts or fathoms of wampum. If he has no cloth, wampum alone will do. These things he gives to an Indian to whom he has declared his purpose and who hands them to a friend of the person fixed upon, speaks for him and presses his suit. Thereupon, the friends assemble, examine the present, propose the matter to the girl, who generally decides agreeably to the wish of her parents and relations. The suitor is then informed that his proposal has been accepted. If it is decided to decline the proposal, the present is simply returned and understood to be a friendly negative. In case the match is agreeable, the girl is led to the dwelling of the groom, without further ceremony. After the bride has joined her husband, the things constituting the present are divided among the friends and the belts of wampum cut and a piece given to each. The friends return the civility by a present of Indian corn, beans, kettles, dishes, spoons, sieves, baskets, hatchets, brought in solemn procession into the hut of the newly
D married couple. Commonly, the latter lodge in a friend's house
[591] until they can erect a dwelling of their own.

This custom still obtains among the Indians. Within the last years, however, disorderly living and evil have become so common that faith is not kept and many of the usages, that were

nature of the disease. The flesh of animals and fowl is excluded from the diet and in the case of fever, red or fox squirrel flesh is not eaten. This food taboo is known to the Delaware by a native word meaning "makes you sick." Corn hominy, however, is administered in most cases, as it is considered to be a nourishing food.

In the case of childbirth, salt is not eaten for ten days. Onions are given the mother to produce milk, but care must be taken not to use a quantity such as to cause nausea for the child and mother.

During the catamenial period a woman is not allowed to prepared food nor taken an active part in domestic affairs.[11] The separate dishes assigned to her at that time, may only be used by her husband. Food cooked by such a woman would produce tuberculosis in others in a short time. A term translated as "gives dirty food," is applied to such a practice and refers to the resultant poisonous effects. During her periodic isolation a woman herbalist must refrain from preparing remedies or participating in any of the ceremonies.

Divinatory Curing Practices

Certain acts of a divinatory nature are performed upon selection and preparation of plants, roots, and bark employed in making medicine. Only plants that are clean and well developed, with the roots free from knotty growths, are taken. When seeking bark, the medicine gatherer selects a sturdy, well-formed tree for the purpose. The bark growing on the east side of a tree is preferred for its greater strength-giving properties received from the morning sun.

In gathering medicinal supplies, the materials are inspected for a clue as to the course of the treatment. Thus, if roots appear rough and knotty, the patient will be difficult to cure; if clean and well-formed, it will be an easy task to restore his health. Another practice is to place some crushed leaves or roots in running water. If the substance sinks to the bottom of the stream, the patient for whom it is prepared, will die; if it floats, a speedy recovery is assured.

When all other remedies have failed, an emergency medicine is sometimes made from scrapings of deer antler. During its preparation a prayer is offered to the animal from which the antler was obtained. Witapanóxwe related an incident in which a trial was made by means

[11] The puberty ceremony for young girls and the periodic isolation of women is described by Zeisberger, *ibid*, pp. 75-77.

also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were permitted to tattoo themselves as marks of distinction, the designs suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

Children were allowed to go about with little or no clothing until eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

Birth itself occurred in the small hut which was also used during menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the cradleboard most of the time until it could walk (Pastorius, 1698, p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing and hunting, and girls were taught the household duties including the care of the younger children.

10: Speck E-4, 5 (ca. 1925) 1931
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Not only are wild animals pure in contrast with domestic brutes in the sense embraced by the term, but youths who have completed the puberty vigil and acquired their guardian spirit are also pi·'lsi·t, "clean, uncontaminated, spiritually purified," as opposed to those who have not. For instance one of the signs denoting the transition from pre-adolescence in boys to the "purity of manhood" is in the voice. They say that the youth is expected to remain in solitude during his vigil until his voice has changed completely, by which time he is then pi·'lsi·t. It will be noticed also that the term is applied to fire made by the pump-drill at the Big House ceremony, pi·'lsi·t' te'·n·da', "clean fire," the unadulterated new fire made without matches or other unclean materials; the latter being cewa'·n·akwi· te'·n·da', "white man's fire," or mat·a pi·'ltak, "not pure." The sacred character of pure fire is shown in its honorific synonym muχo'·mson·a, "our grandfather," the source of healing.

Spiritual purity, however, is not conditioned by ethical conduct, but rather (like the Hebraic takor) through the observance of taboo regulations prescribed by ancient rulings.[1] Foremost among these are the restrictions placed upon the freedom of women in their catamenial periods, and the carrying out of dietary usages based upon the classification of animals as clean and unclean. Another evidence of the individual being spiritually pure is to have been blessed with a vision bestowed by a supernatural power. Such individuals are pi·'lsi· in a high degree. They are indeed the mainstays of the Big House ceremony. They are in blessed communion with the man·i't·u, bringing into the Big House their spiritual media, the controls under which their destinies are moulded. Again to be pi·'lsi· is to have gone through all the native teachings. And to live with a guileless character, child-like, is sufficient to entitle a man or woman (irrespective of marriage or celibacy) to be referred to as pi·'lsi·t lon'·o "pure, clean, man," or pi·'lsi·t xkwe'·, "pure, clean, woman," as a child is pi·'lsi·t mi·'mas. The above may serve to outline at least the Delaware concept of personal holiness and unholiness as it is expounded in the text.

BEING BLESSED WITH A VISION. THE PERFORMERS IN THE CEREMONY. The main active parts in the ceremony are performed by those who have been blessed with revelations by spiritual-forces, the man·i't·u. These are the pure men, and also in a minor rôle, the pure women. The word element ang'o· seems to be the generic designation for the condition of being blessed with a spiritual revelation through a vision. By this is meant the visitation from some man·i't·u coming at some period in the life of the individual who is spiritually deserving from the point of view of his reverence for spiritual forces for his observance of the arbitrary rulings of religious doctrine, and adherence to logically

[1] A taboo is denoted by the term kwul·a·'gan, "something forbidden."

10: Speck E-4, 5 (ca. 1925) 1931

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A turkey's [1] wing is used when they sweep out in the Big House. 539X
And besides, the Attendant carries a long stick as a poker and that [412
is used when they stir up the fire, and it is the rule that they shall 237]
light a good bright fire every night as long as they perform the cere- 796
mony. And the Attendant-leader every evening walks around all over
where they are camped about this Big House, holding a whip. And [625]
any person that they find that is causing unnecessary noise they correct.
And the children are instructed. And he notifies them, telling them
thrice "Come in! Come in! Come in!" And just recently they se-
lected an officer from the Delaware Agency who is on guard all the
time here while they are assembled, so that no one brings in liquor.[2]

[1] The specific term for the Wild Turkey (Meleagris gallipavo) is tel'kənəm, a term derived from the habit of this bird of scratching or "cleaning" the floor of the forest. In native Delaware ornithology, the order Gallinae is denoted by the generic term pele' which denotes any of the birds of the group, [825] though writers on Delaware social organization have occasionally rendered the term by "turkey." Happily no natural history obsequies are called for in the case of this splendid bird for it still survives in its original range where the Delawares knew it.

[2] The imformant pointed to this as an indication of the lack of reverence, and indecency of behavior in the tribe under the influence of the white man's ways. Zeisberger (op. cit. p. 139) commented on the same thing as regards disorder at the feasts.

When any one of us considers the rule with all the obligations and
instructions as these are properly carried out, it should be forbidden [841]
for one thing that those of our women who when they cannot cook[1]
are not pure, be allowed to trouble about the cooking. And should not
come in the Big House as long as they are affected with the sickness,
because some pure children might be much contaminated, especially [784
when they perform the Gamwing. And it is the rule that persons 231]
should abstain from bringing into the Big House any animals of what-
ever kind they may be which are domesticated.[2]

[1] Being in their catamenial periods.

[2] This has special reference to dogs, pigs, etc. Some discussion has previously been given concerning the status of the wild animals of the forest and those domesticated by man. The Attendants are expected to attack any such animals that come into the Big House and drive them away with their staffs.

And right here opposite from the door on the outside over there at 539X
a certain distance they make the fire. Two forked poles are set up- 796
right and a pole laid across, upon which they hang the big buckets 352
in which they cook. Near here standing upright is a many-forked tree [417]
where meat is hung. And a big shelf is there at one side of the fire-
place with two floors where they put the corn that is used. When [562]
hominy is made the female Attendants have for their duty every
morning and evening to grind and make corn flour and hominy. Some- [412]
times two or four mortars are used together with those long pounders.